His Holiness
Maharishi Mahesh Yogi
Founder of Maharishi University of World Peace

# Maharishi Vedic University for Total Knowledge
# Curriculum at a Glance – 3

*Total Knowledge for Everyone for Personal Enlightenment, National Invincibility, and World Peace*

In Curriculum Overview, chart 2, we saw all areas of knowledge converging onto "A", the total sound of the Ātmā. In this third chart we see everything emerging from "A", as cognised by the Vedic Rishi or seer, Madhuchhandas. We analyse the fine inner fabrics of the holistic sound "A", and find that, in the natural, self-referral flow of consciousness – in the collapse from "A" to "K" – we have the source of Veda, Total Natural Law, the Constitution of the Universe.

We then see Veda, Total Knowledge, expressed as human physiology – we see how consciousness is physiology. We see Veda further expanded into the entire galactic universe, as studied in all the major disciplines that we listed in chart 1. Ultimate unification is found in Brahm, Totality, the field of Total Knowledge and its infinite organising power – the supreme level of "A", the Ātmā – Ayam Ātmā Brahm; Ahaṁ Brahmāsmi: "I am Ātmā, and Ātmā is Brahm. I am Totality."

This holistic knowledge is the master key for grand success in every area of life, whatever discipline one chooses to study. This is the basis of personal enlightenment, national invincibility, and world peace.

This chart emerges from the cognition of Madhuchhandas, the Vedic Rishi or seer who cognised the first Richa of Ṛk Veda, the first impulse of the entire Veda, the Constitution of the Universe, Total Natural Law, the Will of God.

Madhuchhandas is the seer, the Rishi, seeing himself. The Rishi sees the mantras, the sounds, but not as one would ordinarily see written words sequentially on the page. It is self-referral consciousness; and the total vision is "A", and how "A" divides itself into this and that.

The whole sight of Rishi Madhuchhandas is of his own consciousness within itself. That is where Veda is read, inside the whole physiology; it is not read from the books of the Veda. This is a different perspective of learning. It is not reading; it is not the language that makes the Veda. It is the vision of the Veda that makes the flow of the Veda, and the flow makes the language – from the level of the Rishi, "A", self-referral consciousness; to Devata, "I", the expanding value within "A"; to Chhandas, "U", the value that hides or covers "A"; to the entire Veda, the human body, and the ever-expanding universe.

To know the Veda and its structure, it is not necessary to study the whole Veda and Vedic literature, which would anyway take a lifetime. It is only necessary to practise Transcendental Meditation and the TM-Sidhi programme morning and evening. Then you know Being, and that the mantras, the words of the Veda, are on the level of your Being. That is all you have to study.

The Veda is not studied by reading the books of the Veda; that is not Veda at all. The verses of the Veda are structured in the transcendent. As the Veda itself states:

ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः
यस्तन्न वेद किमृचा करिष्यति य इत् तद् विदुस् त इमे समासते

*Richo Ak-kshare parame vyoman yasmin devā adhi vishwe nisheduḥ*
*yastanna Veda kim richā karishyati ya it tad vidus ta ime samāsate* (Ṛk Veda 1.164.39)

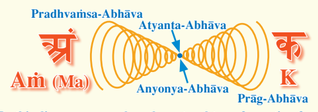
"The verses of the Veda exist in the collapse of fullness (the *kshara* of "A") in the transcendental field, in which reside all the Devas, the impulses of Creative Intelligence, the Laws of Nature, responsible for the whole manifest universe. He whose awareness is not open to this field, what can the verses accomplish for him? Those who know this level of reality are established in evenness – eternal fullness of life."

Just as the hollowness or emptiness inside the small seed of the banyan tree expresses itself in sequential steps of evolution to structure the enormous variety of the full grown tree – all of its myriad branches, leaves, flowers, and fruits – so, the silent, unmanifest, transcendental field of life is the home of all the Laws of Nature that structure sequentially the evolution of the whole unbounded universe, the entire manifest creation from the *kshara* of A, from A to K, to the expression of the Veda and the Vedic Literature, to *Sharir,* to *Vishwa*, to *Brahm* (Totality).

## A(अ)
### THE FIELD OF TOTAL KNOWLEDGE
## ĀTMĀ

## EMERGENCE OF THE VEDA – CONSTITUTION OF THE UNIVERSE

In the collapse from "A" to "Ma" through the eight swaras (vowels) we find the collapse from the infinite value of consciousness to the point value of consciousness. From "Ma" emerges "Ka", the first of the consonants, the point value of matter or physiology, and the start of the expression of the Veda (Total Natural Law), Sharir (the human physiology), and Vishwa (the entire universe). This is the story of how consciousness is transformed into matter – how consciousness is physiology, and physiology is consciousness.




In this diagram we analyse the natural transformation from the point value of consciousness, "Ma", to the point value of matter or physiology, "Ka". There are four values in the transformation:

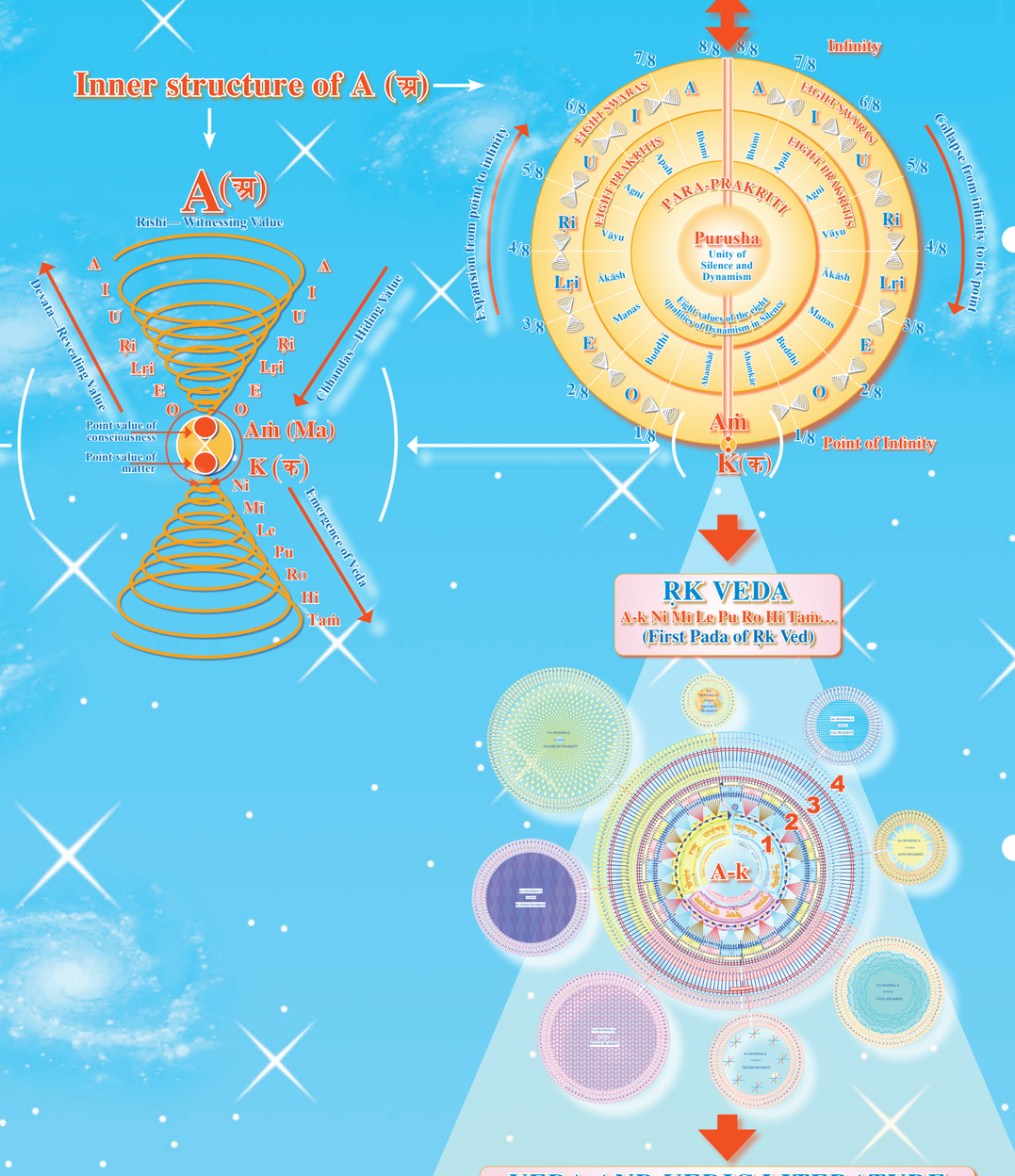
1. The collapse onto the point value of the gap where sound becomes silence. This collapse is called *Pradhvaṁsa-Abhāva*;
2. The silent point value of all possibilities, absolute abstraction, called *Atyanta-Abhāva*;
3. The structuring dynamics of the transformation in the gap, called *Anyonya-Abhāva*;
4. The mechanics by which a sound emerges from the point value of the gap, i.e., the emergence of the following syllable. This is called *Prāg-Abhāva*.

Thus we see how, through the gap, one sound is transformed to another in four stages. These are the four qualities of the self-interacting dynamics of consciousness, which evolve sound into silence, and silence into sound. Through the gap one sound is transformed automatically to another specific sound.

Just as "A" collapses to "Ka" in eight steps of sound and silence, so "A-k" expands sequentially in steps of sound and silence in the first eight syllables of the Ṛk Veda: Ak-ni-mi-le-pu-ro-hi-tam, and then continues in the unfoldment of the ten Mandalas of Ṛk Veda and the entire Vedic Literature.

The same cycle of transformation occurs over and over between every syllable. In the sequence of sounds and gaps – mantra and sandhi – we have cycles of silence and sound sequentially evolving, or manifesting, into the Laws of Nature, which in turn evolve, manifesting into the human physiology and the ever-expanding cycles of the infinity of space and time.

In the formation of Ka, it is not full Ka, it is four letters: Ka, Na, I, and Ma. This is the beginning of creation.




## RK VEDA
### A-k Ni Mi Le Pu Ro Hi Taṁ…
### (First Pada of Ṛk Ved)

## VEDA AND VEDIC LITERATURE

### Ṛk Veda
*Saṁhitā of Ṛishi, Devatā, Chhandas*

| Rishi | Devatā | Chhandas |
|---|---|---|
| Sāma Veda | Yajur-Veda | Atharva Veda |
| Shikshā | Kalp | Vyākaraṇ |
| Jyotish | Chhand | Nirukt |
| Nyāya | Vaisheshik | Sāṁkhya |
| Vedānt | KarmaMīmāṁsā | Yoga |
| Gandharva Veda | Dhanur-Veda | SthāpatyaVeda |
| Kāshyap Saṁhitā | Bhel Saṁhitā | HārītaSaṁhitā |
| Charak Saṁhitā | SushrutSaṁhitā | Vāgbhatt Saṁhitā |
| Bhāva-Prakāsh Saṁhitā | Shārngadhar Saṁhitā | Mādhav Nidān Saṁhitā |
| Upanishad | Āraṇyak | Brāhmaṇa |
| Smṛiti | Purāṇ | Itihās |
| Ṛk Veda Prātishākhya | Shukl-Yajur-Veda Prātishākhya | Atharva Veda Prātishākhya |
| Sāma Veda Prātishākhya (*Pushpa Sūtram*) | Krishṇ-Yajur-Veda Prātishākhya (*Taittirīya*) | Atharva Veda Prātishākhya (*Chaturadhyāyī*) |

| Constitution of the Universe | Maharishi's Apaurusheya Bhashya | Flow of consciousness—four abhavas | Celebrating vision of Total Knowledge | All theories of all disciplines in one verse of Rk Veda | Five Tanmatras and five Mahabhutas | Sequential development of numbers in process of creation | 7,000 Traditional languages of the World | Correspondence: Vedic alphabet and other alphabets |
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## SHARIR—THE HUMAN BODY

| Human Physiology: Expression of Veda and Vedic Literature | Cosmic Counterparts of the Human Physiology | Seven States of Consciousness | Nine volumes of Scientific Research | Maharishi's Vedic Approach to Health | Maharishi University of Vedic Medicine | Maharishi University of World Peace/ Invincibility Schools | Emergence of the Global Peace Government |
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## VISHWA—THE EVER-EXPANDING UNIVERSE

| Maharishi Technology of the Unified Field in all disciplines | Optimising Brain Functioning through Yogic Flying | Where Is Invincibility? — In all scientific disciplines | Principles of Invincibility from Modern Science | Personal Enlightenment and National Invincibility | Maharishi Vedic Management | Maharishi Vedic Organic Agriculture | Maharishi Sthapatya Veda | Maharishi Gandharva Veda | Maharishi Jyotish and Yagya; and Maharishi Vedic Observatory | Global communication system of Global Country of World Peace | Maharishi's books and lectures |
|---|---|---|---|---|---|---|---|---|---|---|---|
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## TOTAL KNOWLEDGE—STUDIED IN 12 ACADEMIC DISCIPLINES

| 1. Law | 2. Education | 3. Health | 4. Agriculture | 5. Economics | 6. Adminis-Tration | 7. Architecture and Engineering | 8. Defence | 9. Communi-Cation | 10. Music and Arts | 11. Religion and Culture | 12. Supreme Political Science |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Exhibition | Exhibition | Exhibition | Exhibition | Exhibition | Exhibition | Exhibition | Exhibition | Exhibition | Exhibition | Exhibition | Exhibition |

## BRAHM
### UNITY—TOTAL KNOWLEDGE AND ITS INFINITE ORGANIZING POWER

## THE NATURE OF ĀTMĀ

ĀTMĀ, the Self of everyone, the field of Total Knowledge, is expressed in the total sound "A", embodying the eternal flow of consciousness. The entire Constitution of the Universe and all streams of knowledge and action are embodied in "A", expressing the totality of Ātmā.

When we look into the nature of Ātmā, we find that it is a unified state of infinite silence and infinite dynamism. "A" is the dynamic flow of infinite silence.

PURUSHA, the field of infinite silence, the unified holistic state of life, has embedded within it the quality of infinite dynamism (Para-Prakriti).

PARA-PRAKRITI is the quality of infinite dynamism embedded in the field of infinite silence (Purusha). Para-Prakriti is the unified state of the eight Prakritis.

The eight PRAKRITIS (Bhumi, Apah, Agni, Vayu, Akash, Manas, Buddhi, Ahamkar) are the eight divisions or individual values of infinite dynamism, each of which pertains to one of the eight swaras (vowels) of the Vedic alphabet. The Sanskrit word swara comprises two syllables "swa", meaning Atma, and "ra", reverberation. So, the swaras are the reverberations or sounds of the Atma in the field of consciousness or intelligence.

The eight SWARAS (A, I, U, Ṛi, Ḷri, E, O, Aṁ) are the eight inner values of the total sound "A" – eight syllables of consciousness, representing eight values of the descending order of infinity to its point. "A" is the flow of the infinite value of consciousness, which collapses in eight stages or somersaults to the point value of consciousness, represented by the eighth swara "Aṁ" or "Ma".

"A", the first swara, corresponds to the silent, witnessing value of consciousness – the knower, Ṛishi.

"I", the second swara, represents the revealing value of the collapse of infinity to a point, the expanding nature of silence – the process of knowing, or Devatā.

"U", the third swara, represents the hiding value of the collapse, the covering nature of silence – the known, Chhandas.

"Ṛi", the fourth swara, is the combined value of the first three swaras, A, I, and U, and represents the togetherness of the three – Saṁhitā – as expressed in Ṛk Veda.

"Ḷri", the fifth swara, is the flowing value of "Ṛi".

"E", the sixth swara, comprises a combination of the first two swaras, A-I, and is thus also a Saṁhitā – as expressed in Sāma Veda.

"O", the seventh swara, comprises a combination of the first and third swaras, A-U, and is also a Saṁhitā – as expressed in Yajur Veda.

"Aṁ" (or "Ma"), the eighth swara, is the point value of consciousness, the point of "A", the a-tharva – as expressed in Atharva Veda.

Within "A" (Ṛishi) there is promotional dynamism, "I" (Devatā); the value that keeps "A" hidden, "U" (Chhandas); and the unified value of the three, "Ṛi" (Saṁhitā). This is how silence and dynamism function together in the collapse of infinity to a point, and the rise of point to infinity.

Each of the eight divisions of wholeness is wholeness itself, as illustrated in the diagram above.

## EXAMPLE OF THE MARKET PLACE

Here we have analysed the inner values of "A", the total swara or sound expressing Ātmā. The nature of this one syllable or sound can be understood with the help of a simple analogy:

From a distance the multitude of different sounds produced in a market appear as one holistic sound; but as we approach the market many different sounds begin to be heard. As we get still closer, we eventually experience with complete clarity, the differentiated individual sounds of the market.

Likewise, "A" is the total sound of the Ātmā, and as we become familiar with it, the essential constituents of this holistic sound come to experience. That means, the holistic knowledge of Ātmā opens to differentiated values of the nature of the Ātmā. As there is endless diversity within Unity, the knowledge of "A" serves as an open gate to the Ātmā, the Self of everyone, Total Natural Law, the source of all streams of knowledge and action.

## SEQUENTIAL UNFOLDMENT OF 10 MANDALAS OF ṚK VEDA

The entire Veda and Vedic Literature unfolds in a perfect sequence of sounds and gaps, starting with the first eight syllables of Ṛk Veda– Ak-ni-mi-le-pu-ro-hi-taṁ.

Ṛk Veda (the first of the 40 aspects of the Vedic Literature) unfolds sequentially in padas (phrases), richas (verses), suktas (hymns), and mandalas (books) – increasing values of the expression of the eight Prakritis, the eight values of dynamism found within silence. The first eight syllables, Ak-ni-mi-le-Pu-ro-hi-tam, comprise the first pada, corresponding to the eight Prakritis in their faintest impulse of manifestation.

We have seen above that the fourth swara "Ṛi" is the combined sound of the first three swaras and represents saṁhita, the togetherness of the three. Ṛk is the collapse from "Ṛi" to "K", the collapse from the infinite value of dynamism to the point value of dynamism (where dynamism is minimum and silence is maximum) – a whirlpool which gives rise to the entire Vedic Literature. The term Ṛk is the name of Veda and Ak – the collapse from "A" to "K" – is its form. Ṛk Veda is the knowledge of Ṛk – the knowledge of the collapse of silence into dynamism, and dynamism into silence.

Maharishi's Apaurusheya Bhashya of Ṛk Veda is the perfect expression of the sequential unfoldment of the wholeness of Natural Law, the Constitution of the Universe, the uncreated commentary through which Ṛk Ved is its own commentary, and as such is Nitya and Apaurusheya (eternal and uncreated). From the centre outwards this diagram illustrates the stages of this inbuilt natural structure of Ṛk Veda.

The first richa of Ṛk Ved (shown in the innermost circle - 1) has three padas comprising eight syllables each, totalling 24 syllables. The first of these padas has the value of Rishi, the second pada has the value of Devata, and the third pada has the value of Chhandas.

This cycle of three times eight syllables expressing Rishi, Devata, and Chhandas in sequence, is repeated eight times in the next eight richas of Ṛk Ved. These eight richas, as well as the eight syllables of the three padas comprising each of the richas, also express the value of the eight Prakritis in their natural sequence. These first nine richas comprise the first sukta or verse of Ṛk Ved.

Maharishi's Apaurusheya Bhāshya reveals that the 24 padas of richas 2-9 of the first sukta of Ṛk Ved are a precise commentary on the gaps between the 24 syllables of the first richa (illustrated in the diagram – circle 2).

Richas 2-9 of the first sukta, expressing the eight Prakritis in sequence, comprise 8 x 24 syllables – 192 syllables altogether. The transformations in the gaps between these 192 syllables of the first sukta are expanded in the 192 suktas that comprise the first mandala of Ṛk Ved (circle 3).

The gaps between the 192 suktas of the first mandala are expanded in 192 suktas of the tenth mandala (circle 4). The gaps between the nine richas of the first sukta of the first mandala are expanded and commented upon in mandalas 2-9 of Ṛk (illustrated in the eight outer circles). The first mandala of Ṛk Ved represents Para-Prakriti, mandalas 2-9 represent the eight Prakritis in sequence, and the tenth mandal represents Purusha.

## 40 ASPECTS OF VEDA AND VEDIC LITERATURE

The Vedic Literature is an age-old literature of India. It has been preserved generation after generation, from parents to children, in the Vedic Families of India. It is a large collection of verses and books, which are divided into 40 disciplines, also called 40 aspects or branches. Each branch specialises in a particular field or aspect of knowledge.

The speciality of Ṛk Veda is "wholeness", the holistic aspect of Total Knowledge. Ṛk Veda expresses the Samhita (unified) value of Rishi, Devata, and Chhandas – knower, process of knowing, and known (subject and object, and the relationship between the two) – while the subsequent 39 areas of the Vedic Literature unfold sequentially more manifest values of Rishi, Devata, and Chhandas, as shown in the diagram.

Ṛk Veda has a flow within it and that is Sama Veda, the Rishi value (expressed in the quality of "flowing wakefulness"). The transformation from Ṛk to Sama is brought to light by Yajur Veda, the Devata value (the quality of "offering and creating"). The finest impulse of "A", the tharva of "A", where it dissolves into other values, is expressed in Atharva Veda, the Chhandas value (the quality of "reverberating wholeness"). Thus we see how creation is the very nature of the unmanifest reality.

Maharishi's Vedic Science explains that the 40 aspects of Veda and Vedic Literature together structure the process of creation and evolution through the self-referral dynamics of consciousness and render the process of creation to be the process of evolution. This is how the mechanics of the ever-expanding universe are administered by the self-interacting dynamics of the Veda and Vedic Literature, which are the self-interacting dynamics of everyone's consciousness. This is the dynamics of intelligence, Veda, in every grain of creation.

The natural sequence of the words and gaps of the Vedic Literature display the total structure of Natural Law and its organising power, and that this is available to everyone in their own self-referral Transcendental Consciousness.

## SHARIR (THE HUMAN PHYSIOLOGY)

The unprecedented scientific discovery of Maharaja Adhiraj Rajaraam, First Ruler of the Global Country of World Peace, and the greatest scientist of this age, as presented in his historic treatise "Human Physiology: Expression of Veda and Vedic Literature", demonstrates that the Veda and Vedic Literature, the structure and function of Natural Law, are at the basis of human physiology.

Maharaja has shown that all 40 aspects of Veda and the Vedic Literature correspond in structure and function with the human anatomy and physiology, from the DNA to every cell in the body. This exact correspondence between the structure and function of the human physiology and the structure and function of Veda shows that the Veda is the blueprint of creation—the blueprint that evolves into physical creation.

Vedo'ham – "I am Veda" – consciousness is physiology, and physiology is consciousness.

## VISHWA—THE ENTIRE UNIVERSE

Maharaja Adhiraj Rajaraam's historic discovery that the Veda and Vedic Literature are at the basis of the human physiology further demonstrates that the human physiology is cosmic—the sun, moon, planets, and stars are the cosmic counterparts of the human anatomy and physiology.

Every grain in creation is itself infinity. The smallest point value is itself unbounded, unlimited -- Anoraniyan mahato-mahiyan – "The smaller than the smallest is bigger than the biggest."

The ever-expanding universe is an always-changing field of dynamism on the ground of a never-changing field of infinite silence, the Unified Field of Natural Law, which also has within it unmanifest infinite dynamism.

Through this knowledge, the cosmic potential of human life can become a living reality for everyone.

## SOURCE OF ALL ACADEMIC DISCIPLINES IN "A"

In Chart 1 we found that as we go deeper into all academic disciplines, we find that they all have their source in "A", the Atma, the Self of everyone. We analysed Total Knowledge in 12 sample disciplines and then synthesized all these disciplines in the total sound of the Atma, "A".

In this chart our process of analysis and synthesis continues. We see that Veda, Sharir, and Vishwa – and the areas of study in all main disciplines – emerge sequentially from "A", and are ultimately synthesised in Brahm, Totality, the field of Total Knowledge and its infinite organising power.

## BRAHM—TOTALITY

Brahm is the Totality of all that there is – Unity of infinite silence and infinite dynamism, Absolute and relative together, the unmanifest Unified Field and all its manifestations; Total Natural Law, one grand wholeness of Total Knowledge and its infinite organising power.

The realisation of Brahm – the realisation of the field of Total Knowledge in "A", the Atma of everyone – offers fulfilment to education, healthcare, agriculture, administration, economics, and all areas of life, raising them to perfection. *Aham Brahmasmi* – "I am Totality".

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